THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

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RUTH.

I walked beside the ribboned corn
One sacred, silent Sabbath morn,
The soft wind in the branches stirred,
I heard a single fluting bird,
And far away o'er stream and tree
The distant church-bells chimed for me.

And back from childhood's mist and dream
There came a dear and radiant dream.
I know not why, this day, in sooth
My thought should stray to that fair Ruth
Who in the barley harvest's sheen
Still walks, still bends the ears to glean,
Still in the dusk of glimmering dawn
Flits homeward e're the dusk be gone,
And in Naomi's locking clasp
Finds hope and joy within her grasp.

But it is Ruth I seem to see,
Sweet, slender, lissome, beckoning me
To that still time of childish bliss,
Earth's dearest thing, my mother's kiss,
When in a Bible worn and old,
But worth far more than gems and gold,
We little ones on Sabbath day
Would read the stories, spell our way
Through Abraham and Isaac down
To David's deeds of great renown,
And find no lore in all the books
So sure to wake delighted looks
As those old Bible stories did,
Between those leathern covers hid

Ruth and Naomi, deathless pair,
Your voices touch this mountain air;
A vision of you, age and youth,
Naomi grave and smiling Ruth,
Unto my eyes today is borne
Here, by these fields of waving corn.

—By Margaret E. Sangster.

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I MAY NOT KNOW.

C. R. Pattee, D.D.

I may not know how I shall die,
Nor if remembered I shall be,
Or if forgot;
Nor where this mortal frame shall lie—
In some lone grave, or in the sea—
It matters not.
But this I know, and joy to tell,
All will be well.

I may not know how it will be,
When comes the resurrection day;
Nor where the spot
That other life shall come to me,
Which never more shall pass away—
It matters not.
But this great truth before me lies,
That I shall rise

I may not know if it be true
That this same body, laid away—
Perchance forgot—
Shall come again, or if a new
One shall be given me that day,
It matters not.
It may not be the body sown,
And yet, my own.

I may not know "what I shall be,"
When "glorified," on high, "with Him";
Or what my lot
Among the saints, from bondage free,
Or with the bright-winged seraphim—
It matters not.
"But as He is, I Him shall see,"
"And like Him be."

SILENT SUFFERING.

This grace of silence under trial is one of the most rare and difficult of graces; but it is one of the most pleasing to God, and most conducive to strength and beauty of Christian character.

None of us loves to suffer; and we all shudder at the sight of the probe or the amputating knife. But when the infinite Love is engaged in cutting out a selfish lust or cutting off a diseased limb, our duty is to submit.

"Keep still, my friend," says the surgeon to the patient in the hospital; "for restlessness may produce false cuts and aggravate the process."

If the brave fellow is wise, he will say, "Doctor, go as deep as you choose; only be sure to fetch out the bullet."

Ah, the battlefield often requires less courage than the hospital! The onset of service, with drum beating and bugles sounding, does not so test the mettle of our graces as to be thrown down wounded, or to be commanded to lie still and suffer. To shout a battle-cry at the mouth of the cannon is easier than to put our hands on our mouths and be silent because God did it. If he is silent as to explanations of trying providences, let us be silent in our filial submission. God knows what is best for us—that is enough.—Theodore L. Cuyler, D.D.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday May 11, 1905.

A GOOD SIGN OF THE TIMES.

One of the good signs of the times is found in the approval which several clergymen of the Established Church in England have been giving to the evangelistic campaign conducted by Torrey and Alexander. Canon Edwards, a man widely influential and greatly honored, said recently: "You may not approve of some of its methods. I do not approve of some of them; but you can not possibly ignore its effects." He proceeded then to mention conversions which were remarkable and well known, and which he regarded as real as that of St. Paul. Reference was made also to the closing of one hundred and twenty tobacco shops on Sunday in London by an influential member of the firm owning them, his heart having been touched and changed in the evangelistic meetings.

This clergyman spake thus to his people just before the mission was to be transferred to that part of London in which his church is situated. And he asked them to regard the work reverently and to give it prayerful sympathy, saying in that connection: "Do not disparage the movement by idle conversation about it. Do not say, above all things, 'There is no church teaching in it.' What does the man in the street care about church teaching, or want it for? What did the Philippian gaoler care about church teaching? If there is no church teaching in Dr. Torrey's message there is no church teaching in St. Paul's, because they are identical. 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Do not give way to the babyish and stupid cry, 'There is no church teaching in it.' The mission as I have followed it in Kensington—and I have been twice to it—is a mission to do this first work, and then afterwards to hand the converts over to the churches for membership and instruction. As a loyal churchman, one who has spoken and worked, aye, and suffered for the Church of England, I say she will have a rude awakening one day if she can not recognize spiritual work like this when it is absolutely thrust upon her path."

When Canon Edwards asked his people not to say that there no Church teaching in Dr. Torrey's work, he was thinking of course of Established Church teaching as distinct from that of other churches.

If the Torrey-Alexander mission in London had done nothing other than to bring out such statements and admissions from the Established Church (a thing unthinkable, of course, for other results had to be to make forcible the admissions), it would have been well worth while. Canon Edwards, it should be stated, is one only of many who have given the evangelistic movement in England endorsement.

There are babyish and foolish cries in other churches than the Established Church, and we hope and pray that through such union evangelistic meetings as have been held of late all around the world they may grow less and less, and the time come speedily when they shall be heard no more.

SOME FIRST IMPRESSIONS.

In the Congregationalist for April 29th the Rev. Dr. Cornelius H. Patton of the American Board, who visited the coast recently, gives what are called "First Impressions of The Coast." The article makes interesting reading. It is pleasant sometimes to see ourselves as others see us. Dr. Patton's visit was a flying one, and he would perhaps alter some of his impressions if he were to come here to abide with us. There is, however, only one of his statements which we would question. He says that "one must admit that religion is flourishing on the coast as nowhere else in the United States. All up and down this region the churches are filled on Sundays, and some of them are crowded. Nowhere else have I found such audiences. It is so in every denomination." It is only the first part of this quotation which we would question. As we contemplate our country from ocean to ocean we do not believe that religion is flourishing on the Pacific coast as nowhere else. Dr. Patton must have seen only the best during his trip. That all which he saw was somewhat of a revelation to him is not surprising. Almost without exception people who come here from the East find conditions quite other than they had anticipated. Dr. Patton says: "Ever since I read Kipling's American Notes I have desired to visit the coast if for no other reason than to test his charge of gross materialism against these good people. Kipling certainly lacks the poetic imagination when it comes to judging a pioneer people. The presence of wood sidewalks and unpaved streets in a town settles it in his mind that the citizens are past all hope. If these people had been half as barbarian as he says, long ago they would have sent a committee to lynch him for his severe strictures upon their civilization. As for the gross materialism of the West, I do not find it. True, a man out missionarying moves in a charmed circle of idealists; but even he can ask questions and keep his eyes open between churches. If materialism means attending church in great throngs, if it means evangelism and education and intellectual interest and social reform and good

architecture and a passionate love of flowers, then are the coast people materialists indeed." Concerning the "forty-niners" Dr. Patton says that he met five of them; that all are religious men, and that four of them are men of wealth and liberal supporters of religious and humanitarian enterprises. He regards Southern California as especially fortunate in having so many church-going people from the Middle West who have kept well the ancient customs. Dr. Patton says that "Congregationalism is particularly fortunate in its strong ministers in this region," continuing in that connection: "With such men as Wallace at Spokane, Smith at Seattle, Ford at Tacoma, House at Portland, Adams at San Francisco, Brown at Oakland, the Days (father and son) at Los Angeles, Meredith at Pasadena and still another Brown at San Diego, it is perhaps no wonder we have a string of truly great churches on the Pacific slope. But as strong as the preachers are, there is something underlying their work which accounts for this vigor of church life. It is the general spiritual tone of the people themselves, a certain buoyant and optimistic spirit pervading the church life." On a trip so brief it was not possible of course for Dr. Patton to come in contact with the pastors and churches in general. And as we read his pleasant words concerning the few, all that could be named under the circumstances, we think of those that can be classed as "And Others"—a long line of churches and pastors, from our Northern to our Southern boundary, important links everyone of them in the effort which is being made to plant the Cross firmly in the midst of our on-going civilization.

The Pacific Coast in Brief.

The Portland Oregonian makes mention of our recent statement that it had deteriorated since it has had the competition of a sensational paper and says: "We assure The Pacific that it has made a mistake." We should prefer to be assured by its readers. But criticism aside; the Oregonian is a daily paper which has much that is to be commended. It is far above the average. And it is much easier to say what a daily paper should be than it is to make it that.

It is a question whether two telephone systems in San Francisco will prove satisfactory to patrons. While the flat rate of $8 a month will save considerable for many business houses it will increase the expense for many others. Moreover it will be necessary for people who desire satisfactory communication to patronize both the new and the old. What is needed is one system, and that under municipal ownership. So far as we know it has turned out in cities where there are two systems that people have had their telephone expenses largely increased.

Arrangements have been made by the pastors of the central churches in Oakland, of different denominations, to hold a Sunday afternoon preaching and song service in the city hall park for several months. The hour will be 5 o'clock, and such musical instruments as are suited to outdoor work will be used in the service of song. Such services have been found useful elsewhere, and there is no doubt that the gospel message will in this way in Oakland fall on ears that would not hear it elsewhere. No earnest work for God, for man and God, is fruitless work.

In all probability there will be much less catsup consumed in San Francisco and other California cities and towns for some time than in the past. When people are assured that they are getting the unadulterated article the use of it will increase again. The average stomach will wear out soon enough with the pressure under which most lives are lived nowadays without having poured into it salicylic and benzoic acid and coal tar dyes. Such pure food laws as we have should be most rigidly enforced and others should be enacted so that the murdering of people by means of the food they eat will be stopped. Hundreds of thousands of children are killed in the United States every year by impure food, and as many, if not more, adults have their health badly damaged.

Both Los Angeles and Seattle are striving for the International Christian Endeavor Convention in 1907. The Christian Endeavor World says: "The Endeavorers of that beautiful Californian city, Los Angeles, 'Home of the Angels,' are very much in earnest in their desire to entertain the International Christian Endeavor Convention of 1907. Their campaign is vigorous and aggressive, not only locally, but among the States. They are actively planning how to handle the great crowds that would come, and how to arrange the large auditorium that would be necessary. Their delegation will be at Baltimore in force, with full ammunition, bound to win. But Seattle also is in the race, as we have said already, and that magnificent city in the sturdy Northwest is an antagonist not easy to down. Minneapolis, too, we understand, is after the same great prize; and Christian Endeavor has not forgotten how the convention of 1891 aroused the country with its unparalleled attendance and splendid enthusiasm. Altogether, a very pretty triangular contest seems coming at Baltimore; but a contest among friends, and when the decision is announced, we'll all 'make it unanimous.'"

The Religious World.

Bishop Hartzell of Africa says in his recent report concerning the missionary work in Liberia that he once had a conversation with the late Cecil Rhodes in which Mr. Rhodes said: "I have studied all religions, but there is only one that meets the wants of man, and that is the religion of Jesus." It is the voice of the ages. More and more as the centuries go by are the crowns of affection resting on the head of him who won the crown of thorns at Golgotha. Hearts were made for him, and they are restless until they rest in him.

It is stated in London papers that Dr. Campbell Morgan is gradually transforming Westminster chapel into one of the foremost churches of that great city. Under his ministry during the last five months there have been more than three hundred conversions. The Friday evening Bible class is proving a great power for good, being attended by more than 1,500 persons. The chapel is in great need of repair and a fund is being raised now for that purpose. Dr. Morgan has stated that no gifts will be accepted from brewers, nor from persons engaged in any unholy traffic.

McCormick Theological Seminary, Chicago, received, a few days ago, an endowment gift of $1,000,000 from the family of the late Cyrus H. McCormick. This is one of the leading Presbyterian seminaries. It was moved from New Albany, Ind., in 1859, and since then has had many generous gifts from Mr. McCor-

mick and family. At the meeting of the directors last week the Rev. Dr. James G. K. McClure was elected president of the seminary, and it was voted that steps be taken at once to raise a further endowment of $1,000,000 for providing scholarships for students.

The annual meeting of the Congregational Home Missionary Society will be held at Springfield, Mass., from May 30 to June 1. In connection will be meetings of the Church Building Society, the Sunday-school and Publishing Society, and the Educational Society. It is expected that the committee appointed at Des Moines last year to investigate concerning the affairs of the Home Missionary Society and to report as to methods in the future will make its report. Among the speakers announced for these meetings are S. P. Cadman, of Brooklyn, Washington Gladden, of Columbus, Nehemiah Boynton, of Brooklyn, W. H. G. Temple, of Cleveland, Charles R. Brown, of Oakland, Cal., A. W. Ackerman, of Torrington, Conn., and J. D. Kingsbury, of Salt Lake City.

The American Missionary Association will hold its next annual meeting at Worcester, Mass., on the 17th, 18th, and 19th of October. State associations and local associations are entitled to two delegates, and every contributing church to a pastoral and two lay delegates. This is our national society which carries on the work among the negroes, the mountain whites, the Indians, and the Chinese. Secretary Ryder has arranged recently for a missionary campaign in several Eastern States, in the interests of this work, in which campaign he will be aided by President King, of Oberlin, who will speak on "The American Missionary Association As a Factor in the Christian Education of Our Country." Secretary Ryder's subject will be, "Certain Problems of Christian Patriotism in the American Missionary Association Field."

The Chicago Inter-Ocean takes exception to some of the statements made in the public press by Professor Graham Taylor, of Chicago Theological Seminary, during the present strike in that city, and denominates him "a breeder of anarchy." The Inter-Ocean says: "In reality, Professor Taylor's manifestoes, while condemning violence, insidiously justify the existence of it; while denouncing riot, offer excuse in advance for rioters. And thus, while preaching peace and order, they incite to war and lawlessness." Professor Taylor would be one of the last men to knowingly incite to anarchy. He has a deep sympathy for workingmen, however, and doubtless in such a conflict as is going on in Chicago would say some things that would call out criticism. But the general opinion is that it would be difficult to find a man more capable of judging fairly between employers and employes.

The Rev. Dr. Ament says that the educational work is the great work in China at the present time. "Educated men are in great demand. In our station we have now a central school of over sixty boys, with an average expense of about $7 gold each, the remainder of the expense being borne by the boys themselves. We have eighteen primary schools, eight more than we reported at the last annual meeting, in June of 1904. Requests for schools are coming from several places, and all that is needed is a small grant in aid to make up what the people are unable to raise. A normal department in our college is one of the greatest needs, and one which cannot be deferred much longer. Our field is wonderfully open, and is ready to go on to the second stage in development, which is the educational. Small villages want schools and are turning temple lands to their support. In doing this they have help of the officials, who have orders to found schools in nearly every village. Where temple funds are insufficient, and where we have a few friends, we can secure a Christian school by getting the village to grant this money from public lands and adding on a small sum to make the school a success. Even in villages where there is not one Christian we have requests for schools, as the people much prefer to be under our auspices, as the officials or their underlings may plunder them."

A New York theosophist, speaking recently on the subject "Death and the Hereafter," said: "After death man is the same as he was before, in faults and virtues, in thoughts and in aspirations; he has merely lost his physical body and is clothed in a subtler body composed of finer matter, which is called 'astral,' invisible to ordinary physical eyes, though perfectly visible to clairvoyant sight. Man's condition after death depends entirely upon the life he has lived on the physical plane, for the law of justice has full sway on the astral plane. Therefore, if he was thoughtless, unkind, selfish, interested only in petty earthly affairs, he will be unhappy, for the purpose of the astral plane is to cleanse a man of these lower desires, so that he may enter into a higher plane, the heaven world. If he was thoughtless and unselfish, interested in the larger problems of life, he will be happy and useful after death as he was here. The heaven world is a plane of the greatest joy and uplift, and we spend many years in it, working into our characters the lessons of our last life, so that we may be better fitted to do serious and unselfish work when we return to earth life for another incarnation." Twice lately when we have quoted what some one has said, one of our readers has written to inquire whether we set the matter forth as our own belief. We accordingly take occasion in connection with this item to state that we have neither space nor time to comment on everything which appears in our columns. Many things are given simply as items of news, just as this concerning the theosophist is now given. The appearance of an item without comment in columns in which we make editorial comment gives no warrant for the thought that we approve its statements.

THE WORK OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Recent discussions concerning the American Board have led the executive officers to review and summarize its receipts, the source of receipts, and the volume of the work. They have found, it is said, that since the Board began its operations in 1810 it has raised and used for the purposes of the work for which it was organized nearly $36,000,000. This amount has come from the small contributions of devout supporters, from church collections, large gifts of wealthy individuals, and from legacies. The native Christians as well as others in the mission fields are said to have given large sums in the aggregate to support the work in its various forms. These amount to several million dollars, and are not counted in the above total. The Indian, Ceylon, and Natal governments give considerable amounts to sustain some departments of the Board's work in their respective countries.

The Board is making preparation for the observance of its centennial in 1910. It was organized in 1810, and incorporated under the laws of Massachusetts in 1812, a self-perpetuating corporation. It was interdenominational at the beginning, and for some

years was the only foreign mission board in this country. One by one the various denominations formed their own mission boards, until now for thirty-five years the American Board has been considered as belonging more especially to the Congregational churches, although it receives contributions from nearly all communions.

Work was first begun abroad in India and Ceylon in 1812. Gradually the field of its operations enlarged until it extended widely over the United States in work among the Indians. This work was later passed over to the Presbyterian Board and the American Missionary Association, and now the American Board's missions are all in foreign countries. Its mission to Mexico is all it conducts on this continent. It now has twenty extensive missions in India, Ceylon, Turkey, Bulgaria, China, Japan, Africa, the Pacific Islands, Austria, and Spain. The Hawaiian Islands were evangelized by this Board.

It has sent out over 2,000 American missionaries, and now has upon its staff of American workers abroad nearly 600 trained men and women, the larger number of whom have had full university courses, and many carry special post-graduate degrees. In connection with these Americans, there are over 4,000 trained native Christian workers who are pastors of native churches, preachers, professors, teachers, etc. These give their entire time to direct Christian service.

Some 557 native churches are now connected with its missions, in which there are over 61,000 communicants and with three times that number of adherents. About 200 churches are self-supporting. The church members are increasing in number about 10 per cent each year.

In most countries modern education was introduced by the missionaries. In connection with its extensive educational system, including schools of all grades, the Board is conducting industrial training for the races that are industrially backward. This is especially true in Turkey, Africa, and India, where over 4,000 pupils are taught and are made to earn a part at least of their own way by manual labor while studying in the schools. Experience has proven that by this method the most satisfactory and valuable education is imparted.

The Board also does a wide publication work in twenty-six languages. Last year over 40,000,000 pages of Christian and educational literature were printed in these various languages and distributed, the larger part being sold. This work is nearly self-supporting. Good literature is increasingly demanded as education becomes more general.

The medical work of the Board is in many respects the most striking and impressive. It conducts some thirty hospitals and almost twice that number of dispensaries in countries where, for the most part, the hospital and modern medicine and surgery were entirely unknown. Over 250,000 patients were treated in these last year.

We shall regard it as a favor if all who can do so will send in renewal of subscription promptly. We have been at great expense in moving the printing office, and were never more in need of money for current expenses. Every business has its burdens and perplexities; but if anybody has one with more of them than they who publish religious papers on the Pacific Coast, we are ready to give him on due notice a large amount of sympathy.

AMERICA IN THE PHILIPPINES.

BY GEORGE F. PENTECOST, D.D.

[One of the most interesting and valuable articles that has come to our notice for some time is that by the Rev. Dr. Pentecost in the May number of the Arena, on the subject, "America In the Philippines." Inasmuch as there is such a multiplicity of magazines that many of our readsrs, doubless, will not see this article, we give here some extensive excerpts from it. Showing as it does a providential order in history and the value of a Christian civilization, it is to be hoped that it will have a wide reading.—Editor.]

I do not approach this question from the point of view of the geographer, the ethnologist, the merchant, or the politician, but from that of a patriotic American Christian who recognizes the hand of God in the fact of our being in these islands, as the sovereign rulers and responsible stewards for their political, social, and religious welfare.

I. Providential Order.

More and more, thoughtful students are coming to recognize a providential order in the history of the nations and the various peoples of the earth, both civilized and uncivilized, Christian and pagan. The horizon of God's immanence is steadily widening under the profounder and more scientific observation of the world which in these later days students are bestowing upon it.

The doctrine of God's providence, as loosely held by most people, limits his care to individuals, and especially to those who are supposed in some peculiar way of grace to be his people. It is indeed admitted in the very early ages his providence extended to and over the Hebrew people, to the exlusion of all the surrounding nations; and now and again we hear of the divine providence as having overshadowed and guided our Pilgrim and Puritan fathers across the Atlantic to the bleak and inhospitable shores of the new world, where a new theocracy was to be established beyond the influence and power of the Stuarts. But latterly we are all more or less coming to believe that God cares for and extends his providence over all nations and peoples. That his moral providence is coextensive with that physical providence which gives his sunshine and rain alike to the just and unjust. . . . We see how the physical and moral providence of God over all men works together for the great end of the world's salvation, to fill their hearts not only with food and gladness that comes with temporal blessings, but also with joy of life eternal. If for long ages he winked at their ignorance and paganism, he now calls men everywhere to repent, and to this end he has commanded his servants to go into all the world and preach the gospel to every creature. It is impossible for us not to believe that, with the supreme purpose of the world's salvation in his heart, God has been and still is actively guiding and ruling in the political, social and religious history of the world; that he was present and active in the affairs of the most ancient civilizations, as he is in those of to-day; that he even cares for and is guiding in the affairs of the Turks and Russians. In other words, that both the providential and moral order covers all time and all nations and peoples; and that we may truly say and believe that the complex conditions of the nations of the earth are working together for the good of the whole world, especially for them that love God and are looking for and hastening the coming of his kingdom. What special good the Spaniard wrought

in the old world or the new or in the Philippines for three hundred years, or three centuries ago in Japan I do not know; or what the Turks have ever done in Europe or Asia, or the Russians in Poland, the Caucasus, in Finland, or in any other place, I do not know; or what good the Roman Catholic hierarchy has done for the Philippines for three hundred years of dominion I can not see; nevertheless, I believe that God has had and still has a purpose, and a benevolent and beneficent purpose, in all these matters.

II. The Americans in the Philippines.

In 1898 the providence of God and the fortunes of war, without any purpose of ours, threw these islands upon our hands, and with them the responsibility for their better civilization and the evangelism of eight millions of people. For America this meant and still means more than expansion of territory; more than the widening of the American nation into a great world-power; more than an increase of national glory; more than the extension of our sphere of commercial influence. . . .

For the Christian church it means more than the opening of a new field for foreign missionary enterprise to be carried on by a hundred missionaries and teachers at an expense of a few tens of thousands of dollars; more than the founding of half a hundred Protestant churches and the gathering into those churches of a few thousand converts for a semi-pagan people. What then may be the possible wider interpretation of the providence that has established American sovereignty in the Philippine Islands? I trust it will not be considered presumptuous on my part to venture an answer to this pressing question. I am sure that the present heated discussion going on between the two great political parties in their strife for the control of the government does not cover or even measurably touch the vital point involved. If I have rightly read the matter, the Philippine Islands, with all their actual and potential material wealth and political possibilites, have been given over to us that we might carry to seven or eight million Asiatic people American civilization, including universal education, political freedom (which is something quite different from political independence), the modern mechanical arts and sciences, for the development of their vast material resources; better social ideals and conditions, better commercial methods and especially a better and larger knowledge of the love of God and his great salvation; and that in so doing we might place an object lesson in higher Christian civilization at the front door of Asia and in the face of seven hundred millions of Asiatic people, just now being awakened out of centuries of slumber and stirred into new life by the impact on the one hand of Western commercial and political oppression and on the other hand by the active, aggressive work of Western missionary enterprise. And, further, that, as a great world-power, when the supreme psychological and political moment in the history of China, with her four hundred millions of people, shall have arrived, we shall be on hand and near by to play our part and do our work, or at least our share of the work, in the settlement of the great Eastern question. If we Americans are not in the Philippines for that ultimate purpose, then I know not the meaning or reason of our being there at all.

III. The Anglo-Saxon and the Eastern Question.

The Anglo-Saxon is the only great and successful colonizer. It is not that other races have not colonized, but that he is the only successful and beneficent colonizer. The Spaniards, centuries ago, were great colonizers, but they only colonized to curse the lands and people into and among which they came. The French have utterly failed as colonizers. Germany with her mailed fist is making disastrous failure. Nor have the Italians succeeded better than the French or Germans. . . . On the other hand, the English colonists do colonize, carrying with them their families, great and small, and all their household goods; they take with them their Bibles and their love and worship of God; they take with them their schoolhouses and their churches, and carry into their new homes their lofty Anglo-Saxon ideals and their great, free political, social, and religious institutions, under which they were born, bred, and trained, and establish new Englands wherever they go. We have only to look at the great Anglo-Saxon colonies and compare them with the colonies of other nations to be convinced that they and they only have the God-given genius of colonization. Witness these United States, which is only a great Anglo-Saxon colony come of age, having set up government and domestic housekeeping for themselves. It is true that our greatness has been worked out independently, but always and only on Anglo-Saxon lines. And witness also Canada, Australia, New Zealand, and South Africa. India is not a colony, except in a political and technical sense, yet in all history there is no such splendid example of a conquering and victorious people governing a subject race with such justice and benevolence as is seen in England's administration of India. One needs only to contrast India with the Congo State, the French and Italian colonies in Africa, the French in Cochin China, and even the Dutch in Java, to see the radical difference in the genius of the people for colonization and government.

And now comes America's turn to attempt colonial government and settlement. That she will succeed, enough has been demonstrated in Porto Rico and the Philippines to cast out all fear on that score.

It seems almost needless to say that the Anglo-Saxon people are the greatest evangelizers. That other countries have sent out and are maintaining noble bands of missionaries is not denied or overlooked, but these altogether represent but a corporal's guard of that mighty missionary force of the world. The Anglo-Saxon is a Protestant by inheritance and conviction, and the superiority of his methods and ways, not to say his spirit, over those of the Roman Catholic missionary, may, by even a casual glance upon the missionary fields, be seen, e. g., in Mexico, all South America, in China, and centuries ago in Japan, and for three hundred years in the Philippines, and at present in Corea. In all his missionary enterprises, the Roman Catholic is essentially a politician and is constantly intriguing and meddling in the political affairs of the countries in which he lives and works. It was this habit of his that led to his expulsion from Japan and the banishment and massacre of many thousand native Christians in that country during the last century. It was that same habit that aroused the hatred of the Mandarins in China toward the white man, and, so far as it went, toward Christianity and all Christians during the late Boxer rebellion.

That the Anglo-Saxon race has as really been raised up by divine providence, to be the paramount agent in the final civilization of the world, as the Hebrew people were raised up to be the custodians and ultimate disseminators of religious truth, in my mind, there can be no doubt. Without irreverence, I think

it may be said to the Anglo-Saxon as it was said to Abraham of old: "In thee and thy seed shall all the nations of the earth be blessed."

More than two centuries ago the great Anglo-Saxon family were divided; the smaller part, a mere remnant, driven by persecution and the denial of their Anglo-Saxon inheritance of liberty of conscience in matters of religion, came to this country and established on these shores the first Anglo-Saxon colony. We need not to review the facts which led to the estrangement of the American Anglo-Saxon from the homeland and people from whom they came out. For a century and a half there was bitter strife and enmity between the two branches of this great family. They were geographically separated by three thousand miles of stormy North Atlantic sea. Happily, within the last decade the strife has ceased, and the enmity allayed, and the century-long breach has been healed, I believe permanently healed, and the great people are again one in amity and common accord, as they were one in blood and language and in their high ideals of free self-government and love of righteousness and liberty. It is significant that in all this time of enmity the American branch of the family moved steadily westward, until they reached the shores of the Pacific. Within the last six years the Americans have leaped the Pacific Ocean and established themselves in the Philippines, within in almost a day's sail of their British brethren in the crown colony of Victoria in China. Divided two and a half centuries ago, by the stormy Atlantic, they now clasp hands across the narrow belt of water that separates Manila from Hongkong. The Union Jack and the Stars and Stripes float practically side by side in the Far East. God has brought us together there, that together we may play our several and united parts in effecting the better civilization of the seven hundred millions of Asiatics, who are already feeling the quickening and renewing influence of our presence.

IV. Christianity and the Far East.

It is not the political and commercial Anglo-Saxon who is to be the potent factor in bringing about that coming new Asiatic civilization for which all good men are longing; but the Christian Anglo-Saxon, missionary, statesman, trader and soldier. No doubt politics with selfish ambition of empire and trade, stained with corruption and greed of gain, will have their part to play, but their part is and will be only incidental. Christianity only is able to break down the age-long race antagonism between the white man and his brown and yellow brothers. It is Christianity and Christianity only that can lay broad and deep the foundations and effect the stately edification of that new and coming civilization. Lord Salisbury never committed himself to a more grievous mistake than when he publicly declared that the most unpopular man who came to the foreign office was the missionary. Gladstone never said a truer or nobler thing than when he declared that the only justification for England's being in India was that she might give her three hundred millions of people a Christian civilization and the gospel of the Son of God. Sir Charles Eliot, then lieutenant-governor of Bengal, some years ago, when I was in the Far East, said to me: "The greatest asset that England has in India is the missionary bungalow." Sir Robert Hart, the greatest Englishman in the Far East, recently said in effect, that the only hope for China was the miraculous spread of Christianity. I do not think that many people know what a profound influence Christianity is having upon Japan and the Japanese people. Her Christian statesmen, soldiers and naval officers in high places, the Christian English governess in the family of the Crown Prince, the hundreds of Christian soldiers in the ranks now fighting in Manchuria, with their New Testaments in their knapsacks and their Christian chaplains in their regiments are doing for that wonderful people what the Christian soldier in the early centuries did for the Roman empire.

"What has Christianity to do with this matter?" recently said to me in China, a non-Christian and dissolute Anglo-Saxon trader. My answer to him and to all who similarly inquire is this: "What has Christianity had to do with Europe—France, England and Germany, and with American civilization?" When Paul in obedience to the call from the man from Macedonia crossed over from Asia into Europe he introduced into pagan Europe that new spiritual and revolutionary force that has made Europe what she is and saved her from the hopeless decay and rot into whics she was fast falling under the dominance of pagan ideas and pagan ethics. The crossing from Asia into Europe of that obscure Christian apostle effected the greatest social, civil, political and religious revolution in the whole history of the world's civilization. By a last analysis it will be found that it is Christianity and Christianity only that differentiates in its broadest and best sense the civilization of Europe from that of Asia. We may epitomize the matter by saying that it was Christianity that made all the difference there was between the late Queen Victoria, the sovereign ruler of England, and the present Empress Dowager, the inspirer of the Boxer movement and the head of the present corrupt, dissolute and decaying Chinese empire.

RUTH AND NAOMI
or
RECOGNITION IN THE OTHER WORLD.

CHARLES C. TRACEY.

There never was a more beautiful love than that of Ruth for Naomi. Her mother-in-law was to her what the name Naomi signified—my delight. Ruth was born a heathen, but when she found the heart of that good woman of sad but tender nature, so different from most mothers-in-law in the East, she clave fast to her, and reverenced Jehovah her God, whose worship had made her so pure and exalted a person. Ruth was simple-hearted and true, with very little prilosophy in her. The love of Naomi and the love of Jehovah were very much mixed in her mind; she looked up to him through her. No doubt there is much of the same thing still in this world.

Naomi was a sad widow, and when her sons died in the land of Moab, and left her helpless among the pagans, with the two young daughters-in-law, she became a very sorrowful woman. She saw there was nothing to do but return to the land of Israel and prepared to suffer heart-break once more, by leaving Ruth and Orpha, both of whom she loved, and go back to seek a welcome grave among her own people. When the time for parting came, Ruth found that she could not do all that Orpha did with many tears—leave the friend in whom was her life. And, so, against all worldly wisdom, against the advice of her mother-in-law, with a firmness which Naomi had no power to resist, she said: Entreat me not to leave thee; whither thou goest I will go; where thou diest I will die; nothing but death shall part us. So they journeyed together, and love deepened between them.

They came into the land of Judah, arousing much

interest and sympathy among the Bethlehemites. But curiosity and impulse do not go far, and one must live in the East to understand the sorrows of widows. Call me my Delight no more, said Naomi; call me Bitterness, for such is the portion Jehovah has meted out to me. Yet, melancholy as she was, she was really a shrewd and successful woman, though her shrewdness was the fruit of love. The success of true love is always a great success. She found for Ruth one of the best husbands in the world, making her as happy as any woman is anywhere, and then she was grandmother to Ruth's little Obed, and Ruth loved Naomi more fervently than ever, and Boaz was not jealous, and the family at Ephratah was as near an ideal as any on earth—one out of which a line of kings might well spring, as it did.

Obed grew up, and Naomi grew old, and Boaz grew old. Ruth was a happy and well-to-do matron, but a shadow came over her spirit. I do not say that she loved Naomi more than Boaz, more than Obed—you can no more tell which love is the greatest in such a case, than you can tell which flower or fruit is the sweetest. Each love has its own place, and true love is deathless. Ruth had long before said to Naomi: Naught but death shall separate us. Now she saw death coming and darkness fell on her heart. The day came when Naomi lay cold and still in the house. The feet of kind neighbors were at the door; their hands bore the beloved away to burial, and Ruth wailed in bitterness. So, ere long, she wailed for Boaz.

Days, months, years went by. Never did Ruth forget Naomi. Every day, when about the house, or in the field, the words and looks of Naomi came back to her, even the blemishes of her face and form growing beautiful. Every feature was stamped on her memory; the wrinkles on her face were dear; the mole on her cheek was a beloved memory; the sound of her voice came back over the chasm death had made. Ruth said a thousand times: Shall I never see her again? She pondered and pondered. She asked her husband, saying, O Boaz, is there certainly another life? Shall we see again those who are gathered to the fathers? And Boaz said, Jehovah liveth. Canst thou think that Abraham, Isaac and Jacob are perished forever? And Ruth said, Where then, are my heathen fathers. And Boaz said, Truly I know not, but we cannot be as the beasts that perish. Verily we cannot said Ruth. At least the good must be alive; something tells me that the good cannot die and be no more. They live then, but where? And Boaz said, Jehovah knoweth. And Ruth said, Shall we see them again? Boaz replied, If Jehovah is our Father, and we are his children, and we live again, will the father say that his children who lived in love in this life shall see each other no more? And Ruth asked eagerly, Shall we know them when we see them, as we do here? And Boaz said, Shall he who made love deny recognition? Ruth answered, Truly he will not. And when she asked, Will the good be there as they were here? Will they have bodies and speak and smile as they used to do? And Boaz said, Truly I know not, for Jehovah hath not revealed it. Nevertheless, it is of him that we have being; it is of him that we love; it is of him that we recognize those whom we love. If the other life is nearer to Jehovah than this life, why must we not have more of all good things there than we have here? If we have love and blessing and communion with the righteous here, how shall we not have more of love and blessing and communion there? And Ruth's heart rested, and she said, O Boaz, truly thy words are sweet!

Ruth grew old longing for Naomi. Boaz was gone, and she longed for him, too. Obed was a household, and Ruth had held his little son Jesse in her lap many an hour. But, one day she was very weak, and lay upon the couch. She thought she was walking over the hills from the land of Moab, with Naomi; then she was gleaning in the field, and timidly looking up, saw the kindly face of Boaz again, and then she was holding little Obed in her arms, and then she fell asleep and dreamed most beautiful dreams. Some one came to her, such as she had never seen before—more beautiful of countenance than any, and smiling upon her with the sweetness of the morning. Enraptured, Ruth looked in the face of that being, who said, in a voice like the sweetest music, I am thy friend, fear not. But then she looked around in her dream, and saw friends weeping, and heard Obed wailing aloud, and little Jesse crying bitterly. Then she saw with astonishment the neighbors coming in and carrying out a body. Then she looked attentively and saw that it was her own body and wondering beyond measure, turned her about, and cried, O tell me, what is this? Why are these weeping and where am I? But the other only smiled and said, Come with me. Then they walked together over very beautiful hills and held sweet communion. And Ruth asked in wonder, O friend, who art thou, and whither are we going? And the other smiling, said, To the land of Israel. Then Ruth looked as intently as her timidity would allow at her companion and saw what every moment more and more reminded her of Naomi. The smile was Naomi's smile; the look was that of Naomi's eyes; the voice was like Naomi's voice, only all was wonderfully sweet and lovely. Every glance showed more of the likeness. Then she perceived what had once been moles and wrinkles, now turned to lines and marks of wondrous beauty. Then, suddenly her guide stopped and looking her full in the face, cried, O Ruth! How beautiful thou art! And Ruth saw that it was Naomi. And she said, O Naomi! This is such a beautiful dream. O that I might never awake to find it untrue. And Naomi said, Thou shalt not. And they went joyfully on together over mountains of light and beauty, and soon met many people beautiful as themselves, and among them was one very noble who greeted her more lovingly than any, and looking intently she saw that it was Boaz. So they went on toward the eternal land of Israel, over which shone a most serene glory, a hallowed light, which, at the same time, gave sense of shade and protection. And Boaz said, Happy art thou, O Ruth, that thou didst come to take refuge under the shadow of his wings. So I saw that all their sorrows were past, and when I looked in the face of Ruth I saw that she was forever satisfied.

Anatolia College, Turkey in Asia.

THE FEDERATE SUMMER SCHOOL OF THEOLOGY.

The Summer School of Theology held in Berkeley last year attracted such wide interest and proved to be of so great a value that five theological seminaries about the bay have combined to hold a Federate Summer School of Theology in Berkeley from July 24th to August 4th.

The corps of lecturers whom the school has been fortunate to secure assures the success of the undertaking. They are :

Professor Henry Churchill King, of Oberlin College;

Professor Graham Taylor, of Chicago Theological Seminary, and founder of Chicago Commons;

Doctor Hall Laurie Calhoun, of Kentucky University;

President John S. MacIntosh, of San Francisco Theological Seminary;

Professor Chas. S. Nash, of the Pacific Theological Seminary.

The courses of lectures offer a very exceptional opportunity to all who are interested in Christian thought and practical Christian work. A full account of the courses or other information may be obtained by addressing the secretary,

GEO. T. TOLSON,
Box 109, Berkeley, California.

Acorns From Three Oaks.

ALOHA.

A Picnic with a Point.

More than two hundred Minnesotans gathered for their annual picnic at Wildwood Park, Saratoga, Thursday of last week. So wearied were they from the land of ice and snow that the huge cube of ice brought for their delectation by the committee was suffered to rest in innocuous desuetude in the gunny-sack which held it. Not so the steaming Mocha made at a jolly campfire. This had abundant patrons. Not only was there renewal of the old-time friendships, but either the grateful coffee or the spirit of true reform got into the blood of the speakers. Mr. Bell told how the Arab waiters at Damascus took off the bottles and the wine cards without a word of direction when his grateful party, who had come through the Holy Land safely, had a blessing asked at the table. He brought out the point that a State which had repudiated repudiation and paid bonds which were written, though grafting railroad contractors had not built for the State as they had promised, should contribute its citizens' money to California all possible momentum to moral reform and the highest grade of citizenship.

There was no lack of fire or fun or fellowship, because of force in speech. Had it only been a Saturday, the children would have had a memorable lesson. For the speeches and music had a moral. Dr. Hutsinpillar, the recent capture of San Jose Methodism from Minneapolis, won many hearts by his urbane and witty speech. The ardent spirits of the occasion were neither hooped nor bottled. The campfire and the coffee-pots did most of the smoking. An observant lady said only two cigars were smoked on the ground that day. No wonder that Brethren Patchell, Atkinson, and Cherington are going to bring their Sunday-schools to picnic there next Saturday, and that Presbyterians, Methodists, and Disciples are planning to join the joyful throng.

Sir George Williams.

As Aloha was going to plead yesterday for support for the Y. M. C. A. of San Jose at a Methodist Church, his eye fell on a picture of the famous London merchant whose warm heart for young men led to the formation of the Y. M. C. A. of the world. What a career his has been! With what quiet and loving dignity he has borne the honors which have been heaped on him! How much richer he is than the poor billionaire whom trustworthy men are denouncing as a commercial pirate! Now the Mercury tells us the great merchant, member of Parliament, Sir Knight, is too ill at the age of eighty to attend the Y. M. C. A. convention. It heartens our appeal that yet another beautiful building may be erected for the training of the type of manhood which Sir George Williams represents. Rain can not drown out Santa Clara County enthusiasm to put into the Garden City the new sixty-thousand-dollar building which her noblest men ask for as a home for this noble work.

A Breath of the Country.

This is the banner year for rain. It rains easily. The Rural Press marks it as the year for the grazing animals. Can the Hay Trust combine against soft meadows and springing grass? Cherries will be high and scarce—a dime a pound, experts say. Peaches and pears are yet a doubtful quantity. Prunes will be few. They ought to be large and the price ought to be high. Time and trouble will force growers into more care in shipping and high taste in packing. Apricots are fine, large, promising. The hills are green. Irrigating streams run full, and water seems to waste. But the tides and the sky will bring them around again. Quails call to their mates. Coyote puppies bark after the whistles of the electric car. Humming-birds flit about their favorite flowering maples. Tired horses pull cultivators up and down the hills, and wonder if the scratching of the ground, after each rain, must go on all summer. The whisky men think what a picnic life would be if temperance men would only let them alone. Temperance men know what a picnic life would be if the saloons were all closed. Even a picnic can count on the right side. Hail to Los Angeles in her battle. It's mighty interesting living in this country now.

Book Reviews.

"The Directory of the Devout Life." By F. B. Meyer. The author says in his preface: "There is too much mere sentiment and emotion in what goes by the name of religion and too little practical Christian living. The rule of Christ is not absolutely dominant in speech and life. People are willing enough to accept freely a forgiveness which he purchased by his blood, but are slow to believe that he is a King whose law must be obeyed in its jots and tittles." With the desire to be instrumental in promoting Christian living, Mr. Meyer sends forth this volume of 214 pages. It is a running commentary on the Sermon on the Mount; and ought to do much good. We had a selection from it in a note concerning Mr. Meyer in our "Pacific Coast in Brief" for April 20. The selection on the cover page for April the 13th was from this book also. Such books in the home cannot fail to make for righteousness and blessedness. Some of the captions of the chapters are: The Passive Side of the Blessed Life; The Active Side of the Blessed Life; Lighted to Shine; The Second Mile; God's Primal Law; The Inwardness of True Religion; The Intention of the Soul; The Lesson of Birds and Flowers; The Royalty of Our Life; Simplicity in Speech. Mr. Meyer's recent visit to the Pacific coast has made people more desirous of reading his books, they having had much inspiration from his public addresses and sermons. This is a book which we can commend heartily. [F. H. Revell Co., New York; $1 net.]

"Bible Etchings of Immortality." By Camden M. Cobern. In this little volume of 60 pages there is a presentation and study of the old Hebrew thought on

the subject of Immortality as set forth in the Bible. Interspersed are stanzas on the same subject from modern poets. This for example from Browning:

"I go to prove my soul!
I see my way as birds their trackless way,
I shall arrive! What time, what circuit first,
I ask not; but unless God send his hail
Or blinding fire balls, sleet or stifling snow,
In some time, his good time, I shall arrive:
He guides me and the bird;"

And this from Mrs. Browning:

"Straightway I was ware
So weeping, how a mystic shape did move
Behind me, and drew me backward by the hair,
And a voice said in mastery, while I strove,
'Guess now who holds thee?' 'Death,' I said, But then
The silver answer rang, 'Not death, but Love.'"

In this volume Dr. Cobern shows that the ancient Hebrews had no such ghastly picture of the future life as the Egyptians had, and that this was because they had a superb faith in such a life, and ever the thought of God as merciful and gracious, here and yonder, now and evermore. "The future life was not denied by these ancient Hebrew seers, as some have hastily claimed; it was simply overshadowed by the consciousness of the living God. There was no need to speculate as to what was beyond, since he was there. They did not picture the path, since he, the living God, and the God of the living was there. 'And Enoch walked with God; and he was not, for God took him.' 'God took him!' Only three words, but they are worth more than all the pictures of the future life ever drawn by the hand of uninspired humanity. God wanted him and God took him; that was enough to know." Coming down to what he calls "The New Testament Renaissance," these are Dr. Cobern's prefatory words: "The Old Testament seer never saw inside the gates of heaven. He never saw the place which Jesus went to prepare. He only beheld a bright light in the clouds and that but seldom. These Old Testament pictures are dim and vague; there are a few bright flashes and a few surprises of color, but they are mostly etchings or mere outlines in gray and black; for these Oldest Masters lived before the Day-Star arose and the dawn appeared. It was not till Jesus came through that heaven's gate was left ajar. Life and immortality were brought to light by him. The gates of pearl were never seen till after Jesus came. In trying to see him, men saw them. Before that there was a 'feeling after' God and heaven, no vision." This cheering little volume has a very unique dedication. It is: "To my mother and dearest friend, both of whom have recently left the planet on a long expected and much needed journey for rest, recreation and study." [F. H. Revell Co., New York.]

"A History of Preaching." By Edwin Charles Dargin, D.D., Professor of Homiletics in the Southern Baptist Theological Seminary, Louisville, Kentucky. This volume is the first of three that have been planned on this subject. It deals with the history down to the close of the Reformation and is a scholarly and valuable work. We hope that it will meet with such a reception as will lead the author to issue the other volumes at an early date. In setting forth the characteristics of fourth century preaching Dr. Dargin says that generally the people stood during preaching; that the congregations were not very orderly, and that even the eloquent Chrysostom often rebuked them for inattention. "They shifted about, sometimes broke out into applause, and sometimes large numbers rushed from the church at the conclusion of the sermon, not waiting for the orderly closing of the service." In his study of Augustine the author states that he followed the fashion of his time as to the allegorical interpretation and made many a foolish and trivial blunder in exegesis. "Sometimes he takes a text, sometimes not; sometimes he sticks to his text, sometimes not." Augustine is of course regarded as the greatest Latin preacher; Chrysostom as the greatest Greek. But, says Mr. Dargin, "Since Chrysostom there has been no really great Greek preacher." Soon after the times of Chrysostom and Augustine, it is shown that preaching entered on a decline from which it did not recover until the twelfth century. During the dark ages, extending from the death of Gregory the Great in 604 to the beginning of the crusades in 1005, the preaching of the gospel was at it lowest stage. "Yet some of the sermons preserved from that time show us that though weak and neglected, preaching still had some power in the world for good, and was able both to preserve and perpetuate itself, notwithstanding the most serious external hindrances and internal decay. The beginning of the scholastic theology, the sweeping of religious feeling aroused through Europe against the infidel desolators of the Holy Land, the yet unexhausted missionary impulse that had been one of the chief redeeming features of the age of darkness, the reaction from the depression of the tenth century, and the rise of the living languages of Europe as means of literary and religious expression, all are the faint gray streaks of a coming dawn." But the state of the Catholic pulpit during the 14th and 15th centuries is described as one of decay. "The mighty forward movement of the 12th and 13th centuries had reached its limit, and the inevitable reaction followed. Yet preaching did not suddenly change either its inner character or its external forms and methods; and among these were many elements of permanent value. Besides this conservation of many good features there was the rising protest of the reformatory element which was more and more making itself felt, till it accomplished a revolution early in the 16th century." The author gives interesting studies of many of the preachers who lived and worked during the centuries traversed by his book, paying the most attention of course to such leaders as Augustine, Chrysostom, Savonarola, Wickliff, Luther, Zwingli, Calvin, Latimer and Knox. [A. C. Armstrong & Son, New York; pages 575; $1.75 net.]

THE FOURTH OF JULY.

The American Anti-Saloon League Suggests Patriotic and Temperance Services.

The Fourth of July, the nation's natal day, is more and more becoming a day of drunkenness, debauchery, and noise, instead of a day for inculcating the true spirit of patriotism, as the fathers intended should be done. A movement for its redemption should begin somewhere. Since the liquor interests have made it a day in which to seek greatest gain by ministering to the vices of the people, it would seem fitting that the Anti-Saloon League, the agent of the federated churches, should take the initiative in this movement.

With this in view, we call upon the churches, the Sabbath-schools, the young people's societies without reference to denominations, in every community where it is possible to assemble in groves or other convenient

places of public meetings, to spend a part of the day at least in listening to patriotic addresses and to inspiring patriotic music.

The boys and girls and young people should be accorded a prominent place in these programs in declamations, songs, and dialogues. All local temperance organizations in the community, such as the Woman's Christian Temperance Union, the Good Templars, Sons of Temperance, Bands of Hope, etc., should be invited to participate.

The purpose of these meetings is not to emphasize any particular method of temperance reform. All differences, for the time being, should be lost sight of, and all friends of the great reform should be brought together for lofty and patriotic discussions of the entire field. Speakers should be chosen who can, in an attractive manner, discuss the different phases of the question in an up-to-date way. The old-time temperance address, with its detailed description of debauchery and blood-curdling incidents, should be eliminated. The brightest and most appropriate music should be rendered. Anticipating the call for such music, we have requested the Lorenz Publishing Company, of Dayton, Ohio, to prepare suitable selections for such services. Samples of the same may be secured by writing direct to this company.

A committee on arrangements, representing the various denominations and temperance organizations, should be appointed at once, in order that they may have ample time to arrange sub-committees and work out the details of the program. For further information and for suggestions and co-operation, we suggest that each community write to the state headquarters of the Anti-Saloon League.

P. A. BAKER,
Supt. American Anti-Saloon League.

A REPLY TO SEVENTH DAY ADVENTISTS.

BY REV. WILBUR F. CRAFTS, PH.D.

Those Sabbath-keeping Christians who affirm the patriarchal Sabbath, but deny the Lord's Day Sabbath, accept in one case the same kind and degree of evidence that they reject in the other—namely, one explicit text and half a dozen confirming references—the same sort of evidence that proves gravitation and hangs murderers—a theory that holds and harmonizes all the facts involved. They only are consistent who, on like testimony, accept both the patriarchal and the Lord's Day Sabbath, so making the Sabbath as perpetual and universal as "man," for whom science as well as Scripture affirms that it was made.

Revelation declares in Genesis ii: 2, 3, that the Sabbath was given to Adam. "Was Adam a Jew?" I was once asked by a deacon, in whose family this problem had caused a war of words, for whose settlement I had been named as rabitrator. If Adam was a Jew, then the Sabbath is a Jewish institution—not otherwise. The Sabbath was made for the first man and so for all men. In this claim reason supports revelation. Why should any one suppose that a just God sentenced us to fifty-two days' "hard labor" a year for being Gentiles? Hath not a gentile muscles that need rest, and a mind that needs change of thought, and a heart that needs a day for fellowship, and a soul that needs a day of worship as well as a Jew? Revelation and reason are confirmed by the most ancient records of the oldest nations in which the footprints of a primitive Sabbath are seen in the sacred "seven," "seventh day," and "seven days." For instance the Accadians, the immediate descendants of Noah, as shown by their clay tablets, marked the seventh, fourteenth, twenty-first and twenty-eighth days of the month, as "days of rest for the heart," and called them Sabbatu—the name Sabbath as well as the fact being older than the Jews, so that any prejudice against it as a Jewish term is unscholarly.

The Saturday-keepers should be required to establish their Genesis claims before they are allowed to battle with us in the gospels. Before they debate "the change of day," let them show what day of our modern week corresponds to the original Sabbath of God and man, not to keep which, they say, is as bad as theft or murder. The Lord's Day Sabbath has the contested seat. The burden of proof is on them. Let this never be forgotten. To dislodge the Lord's Day they must prove: (1) That God's "seventh day" was twenty-four hours, not the period of redemption, which has continued from the creation till now. Geology teaches that each of the "six days" preceding were indefinite periods, in which case our imitation of God's week would be, as all our imitation of him must be, in miniature. (2) They must prove that the original Sabbath of God and man was identical with Saturday in our age, having come down in unbroken succession, which seems at least unlikely, as the land of Abraham began each month, as I have said, with a new week, and treated the days beyond the twenty-eighth as interregnum between the four weeks of the previous and the four weeks of the following month. (3) They must prove that the Saturday of Adam on the Euphrates is literally reproduced in the Saturday of Adventists on the Mississippi. Saturday, taking the whole globe into account, is forty-eight hours long. Saturday in the United States occurs at the same time as the Lord's day on the Euphrates. If the American Adventists are keeping the very same hours that Adam kept, so are the Presbyterians in Persia. If American Adventists would keep the present Saturday of Eden, let them keep the American Friday. But a church whose chief doctrine is that the Lord's Day is the Pope's Sabbath would doubtless be afraid to keep what is, even in name, the Mohammedan Sabbath. (4) They must also prove that the fourth commandment, the only Old Testament Sabbath law of universal application, is not kept when a whole people are accustomed to work 'six days" and rest on "the seventh day" after these six days of work. That we hold is not the "spirit" only, but the very "letter" of the commandment. Otherwise the Bible does not contain all things necessary to salvation, but must be supplemented by an infallible almanac of all countries and centuries, giving the unbroken pedigree of the Saturday family from the beginning. (5 They must break the force of the historic fact that Christ so timed his resurrection and reappance and his Pentecostal reincarnation as to make the Lord's Day more glorious in the eyes of his disciples than the Jewish Sabbath, and so gradually crowd the latter aside. (6) They must give a good reason why Paul appointed "the first day of the week" for giving to benevolence a leading feature of the old Sabbath, and why John used the new term "Lord's Day" to describe the day when he was "in the Spirit" —a term never before found in the Bible, but often in the literature of the Church "Fathers" who wrote shortly after John, and always unquestionably meaning the first day of the week. (7) They must make good their claim that the Roman Catholic church

"changed the day." Roman Catholic claims they reject in other matters, and even in this case its claims to have changed the day are explained to mean that the Apostolic church which made the change was really the Roman Catholic church, and that the fact it was so changed is certified by the Roman Catholic church of later times.

Under the fire of criticism, the Seventh-day Adventists have practically abandoned their former position on this matter in their official journals, though their preachers and members reiterate the old cries that the day was changed by Catholics and Constantine. They ought to make the old college song, with a slight change, the first hymn in their hymn-books: "C-o-n with a con, s-t-a-n with a stan, t-i-n-e with a tine." Their Battle Creek "Review and Herald," January 20, 1891, admits that Constantine only recognized and protected a change already made long before the obscure provincial council which they used to name as the time and place of the change. Here is the admission in its exact words :

"The change took place gradually. As Neander observes, the Sabbatical idea of the observance of the first day of the week had begun to obtain at the end of the second century, as some appeared by this time to have considered labor on Sunday to be a sin. The seventh day had by no means wholly ceased to be regarded as the Sabbath, as is evident from abundant testimony, showing that both days were observed; but a change was taking place. As Rev. George S. Mott, of the American Sabbath Union, in 'Pearl of Days' Leaflets, No. 3. says: 'Already in the Christian heart the seventh day was receding and the first was taking its place.' Coming down to the time of Constantine, we find this idea of the Sabbatical observance of the first day identified, so that, in deference to the sentiment, Constantine passed the edict in support of its observance as a day of rest."

After such an official Adventist admission that the "change" was really made before the period when the Apostolic Church became a Church of Popes, let us hear no more about the Lord's Day being "the Pope's Sabbath."

This brings us to the fundamental explanation of the fact that Seventh Day Adventists who are personally religious and moral, devote their great printing houses and their unusual zeal not chiefly to attacking intemperance, impurity and gambling, but against the legal halting of business and toil on the first day of the week in the interest of morals and devotion. In many a wicked city, where they have never been heard of as workers for moral reform, they have canvassed a whole city to prevent Sunday closing of saloons. They have sought to prevent even the teaching of Christian morals in the schools of the National Capital, although it has been expressly stipulated that pupils should be impartially told that some observe Saturday and others Sunday and not be persuaded to prefer either but only to keep some weekly Sabbath, because they fear Sunday will in some way gain by it—regardles of the fact that the appalling increase of crime might thus be checked. All this is made clear when it is understood that prophecy is the key of action with these good people who have been taught as the chief end of their religion that prophecy declares the United States Government is the "third beast" of Revelation (xiii: 11-17), which they picture as a horned hog.

God gives talents but no napkins.

HARD TIMES.

An Account of an Experience.

H. L. HOPKINS.

He was a lawyer and just starting in the city. He had a wife and two boys, who shared his fortunes with him. They lived in a cottage, well out, and not any too big for four. He was not real well, so he drove a baker's cart down town in the morning on the way to his office, and got a little extra air and also saved a car fare.

He went to the office every morning, for his books were there, and everything was made ready for the client. In the evening he was at home, and there was a good time with the boys and the lady. This man wore a brown business suit, well fitting, and always appeared well dressed. The suit wore well; its weak places were carefully guarded by the smiling lady. But the weaknesses spread, and finally the smiling lady said, "I wish you would have a new suit made." "I will just as soon as we can possibly afford it," he replied. "The old suit looks pretty well, and there are other bills to pay. Our growing boys must have good things to eat, you know," and the smiling lady knew he had said something to her over the boys' heads. The old clothes were worn with no further comment, only they were carefully watched.

Daily the man went to his office, daily he made ready for his client. Each month he paid his rent. One night he came home and said to the smiling lady, "I have a case. It's just some clerical work for another attorney, but then, you know, I am glad. Tomorrow morning I will buy a suit of clothes before I go to the courtroom." The next night he came home very happy, looking every inch a king to the smiling lady. He wore the new suit of clothes, and said, "You may observe that this suit has never been spoiled by the hand of a tailor. Blank & Blank have the suit which fits as well as the clothes Yoakum used to make with such deliberation."

The next morning he said as he rose from the breakfast table, "I guess I don't need the 'extra' air this morning, so I will go down to the office on the car, as I am in a hurry." That night he came home to the smiling lady. "Margaret," he said, "that case isn't right. I can't work on it; I wish I hadn't bought that suit of clothes." Chicago, Ill.

THE SACRAMENTO VALLEY ASSOCIATION.

The Sacramento Valley Association met May 2d and 3d with the church at Sacramento. Twelve churches were represented by the twenty-one ministers and delegates. Rev. F. E. Dell of Grass Valley was elected moderator and Rev. Geo. H. DeKay of Lodi was re-elected scribe and registrar. The central theme of the program was evangelism. The first evening was given to addresses by Rev. B. H. Jones on "The Evangelistic Movement in England," Rev. F. E. Dell on "The Great Revival in Wales," and Rev. G. H. DeKay on "The Evangelistic Awakening in America."

The reports of the churches showed both lights and shadows. Time enough was given to report each church at some length, and as one pastor from a remote field said, "I've been hungry for just such a chance to talk over our work." Cut and dried statistical reports by a committee may give us the meat of things, but too often we lose all the juice in the process of serving.

Wednesday afternoon a conference was held over

the problems of evangelism of the churches of our Association, which includes so many home missionary fields. A committee of three was appointed to formulate plans for work next fall and winter.

The recent report of the National Council committee, urging care in the granting of ordination and license met practical illustration. A brother, somewhat eccentric, now supplying one of our small churches was recommended by the church, which he has supplied several weeks, for ordination. He had done no previous work among our churches. The question as to the right of an association to ordain was debated and decided by vote affirmatively. The brethren demurred over ordination without previous license and better acquaintance, but the applicant declined to accept license and asked that the whole matter be dropped.

Brother Frank Towle, of Calaveras County, was granted renewal of license.

The following significant resolution was introduced by Rev. Chas. Van Norden, and was adopted by unanimous vote: "Resolved, That in the judgment of this body it is unwise for secretaries and agents of our benevolent societies to solicit gifts from men whose possessions have been, in popular estimate, gained by methods notoriously corrupt."

Sacramento Church generously entertained the delegates, and invited the association to come again next year. But after careful consideration of all the cost and difficulty, it was voted to hold the meeting next May with our church at Reno, the only Congregational church in Nevada, and which in all its thirty-four years has never enjoyed such fellowship of any sort. The committee will work hard to plan for a meeting and an attendance that will bring Christian cheer to every church worker in that State.

The Sacramento press gave full reports of the meetings, as also did the Stockton Record by special arrangement.

A communion service was led by Revs. R. K. Ham and C. L. Mears, and the second evening Rev. C. Van Norden preached on "Bearing the Marks of Jesus."

G. H. D.

Church News.

California.

Petaluma.—Six persons were welcomed into fellowship on Sunday, four on confession.

Berkeley, First.—Sixteen united with this church last Sunday, eleven on confession.

Fruitvale.—Seven united with the church last Sunday, six of them on confession of faith.

Pasadena, First.—Forty-six new members were received last Sunday, ten on confession of their faith.

San Francisco, Richmond.—Eight persons came into the fellowship of this church last Sunday, two on confession.

Oakland, Second.—This church received nineteen to membership at its communion service last Sunday, all on confession of faith.

San Francisco, First.—At the communion service on Sunday, twenty-two persons were received into membership, eleven on confession of faith.

North Berkeley.—Ten persons united with the North Berkeley Church on Sunday, three on confession. The church has voted to purchase a Kimball pipe-organ, and the Christian Endeavor Society a piano.

San Francisco, Pierce Street.—With thanksgiving and praise, this church had its first anniversary celebration last Thursday night. The affair was planned as an occasion of reunion and reminiscence, and such it was indeed. Friends who had worked together years ago, and parted before the Sunday-school grew into a church, met around the bounteous supper tables and were served by young ladies who once were members of the infant class. Deacon S. S. Smith, of Plymouth Church, could not be present, but sent a letter telling how Rev. Mr. Blakeslee, in 1877, was looking up subscribers for the Pacific and discovered that there was no Sunday-school or church in the region west of Franklin Street. "He reported this to Rev. T. K. Noble, pastor of Plymouth Church. Mr. Noble handed over the matter to Mr. S. T. Bufford, who began a Sunday-school on Fillmore Street, near Greenwich, in a hall built for social purposes." After several changes of place for holding meetings, Mr. S. S. Smith donated the large corner lot on Pierce and Green, and aided in putting up the present building. Facts and experiences of every period in the life of the Sunday-school and church were presented Thursday evening by those who knew them, down to the present time. Then Superintendent Harrison spoke in behalf of the Home Missionary Society, and urged the necessity of spirituality, without which all else is vain. The pastor, W. Byron Hathaway, was much praised for the energy with which he has prosecuted the work of the kingdom in that community, aided by Sunday-school Superintendent Ira E. Randall and a corps of consecrated workers. The financial and spiritual condition of the church were never so good as at present. The cherished hope for electric lights will be realized soon.

Washington.

White Salmon.—At the impressive Easter services, conducted by the pastor, Rev. J. Morgan Lewis, eleven persons were received into membership. The church is more prosperous now than at any other period in its history, and is proving a strong influence for good in the community.

Idaho.

Weiser.—The church at Weiser made an Easter offering of $577.68, which is about $150 more than was needed to cancel all indebtedness. Many have been added to the church membership, and the church thoroughly united under the Rev. Dr. Dill as acting pastor. Dr. Dill declined recently a unanimous call to the pastorate.

Notes and Personals.

Rev. E. O. Tade has moved from Berkeley to San Pedro, where he has taken charge of the seaman's work.

The Rev. F. H. Maar read a paper concerning Schiller at the Monday meeting of the Congregational ministers of San Francisco and vicinity. Next Monday the paper will be by Dr. Meserve.

The Revs .E. J. Singer and Josn A. Milligan conducted a series of meetings recently at Springville, about eighteen miles from Porterville, and organized a Christian Endeavor Society. A Sunday-school was already in existence there.

The Rev. E. Henry Byrons, of New Smyrna, Fla.,

would like to exchange with some minister in Northern or Southern California for two or three months. New Smyrna has one of the finest ocean beaches on the Atlantic, and is in every way a desirable place in which to spend a vacation. Any one caring for such an exchange is asked to write Mr. Byrons for particulars.

The Rev. C. L. Mears, pastor of the Congregational Church at Reno, Nev., was in the city a few days this week, with his little boy, who underwent, at one of the hospitals, an operation for adenoid growths in the throat. Both the Congregationalist and the Advance have reported the resignation of Mr. Mears as pastor at Reno. This, we are glad to state, is a mistake. Mr. Mears has not resigned, and has not thought of doing so. The work at Reno is going on nicely under his leadership.

"The Jews in Russia" is the subject of an article in the Missionary Review of the World for May. Rev. Samuel Wilkinson describes their characteristics and condition and the work that is being done among them. Several photographs of Kishinef and other cities add interest to the narrative. Another feature of this number is the round-table discussion of the various methods used in spreading the gospel in foreign fields. Several persons give their views as to the part played by evangelistic, industrial, medical, educational, and other departments of mission work. There are articles on experiences in Central Africa, The Modern Japanese, The South African General Mission, Twenty Years in Korea, and other important subjects.

OREGON LETTER.

BY GEORGE H. HIMES.

The largest accession of new members to any Congregational church in Oregon, at any time, with one exception, occurred at Sunnyside Church, this city, on Easter Sunday. Then fifty-seven united, mostly adults, and all but four on confession of faith. The necessity for a large addition to the house of worship is a problem which Sunnyside Church must now face. The average attendance at Sunday-school is over two hundred, and other branches of Christian work are equally encouraging.

The past ten days have been notable by the passage to their heavenly reward of two of the early Oregon pioneer ministers, both great friends to each other and also to the pioneer ministers of the Congregational order.

The first, Rev. Daniel Bagley, was born in Crawford County, Pa., Sept. 7, 1818. His education was secured amidst much difficulty in the primitive surroundings of his early days. At eighteen he began teaching, and at the same time kept up his studies privately. In 1840 he was married, and in 1842 he began his ministry in the Protestant Episcopal Church, in Princeton, Bureau County, Ill., whither he had removed soon after marriage. Owen Lovejoy was the Congregational minister in this place when Mr. Bagley went there. His Brother, E. P. Lovejoy, it will be remembered, was murdered by a pro-slavery mob at Alton on Nov. 7, 1837. Mr. Bagley himself was in hearty sympathy with Mr. Lovejoy, and heartily united with him in religious and philanthropic work. Here his home was often a refuge for colored men and women who had escaped from the South; and he was always proud in these later years to have it said that he was a "conductor on the underground railroad," a phrase now so far back in our national history as to be scarcely understood by the great majority of the people of the present day. In 1852, Mr. Bagley was sent by his denomination as a missionary to Oregon, and he and a number of others started on that journey on April 20, 1852, and arrived in Salem on September 21 of the same year. For the next eight years he labored earnestly throughout the Willamette Valley, establishing a score of churches. By 1860, his health becoming impaired and his wife having been an invalid almost from marriage, he went to Seattle, Wash., for a change of climate. Here he located permanently, and at once began to exercise a powerful influence in religious activities, and soon organized a church, which was known far and wide as the "Brown Church." During these early years in Washington he became deeply devoted to the cause of education, and through his influence along political lines was the chief instrument in creating the territorial university, which is now Washington State University. During the Civil War period he bore a prominent part, by voice and pen, in upholding the national government; and while he never held a political office, never permitting himself to be a candidate, he was in the front rank among the political counsellors of his day, and his influence was always for the best. His death occurred on April 27, well along in his eighty-seventh year.

The other minister to depart this life was Rev. Nehemiah Doane. He was born at Eastham, on Cape Cod, Mass., Jan 22, 1820. His ancestors for generations had followed the sea. He was converted at sixteen, and a few years later was licensed to preach. Always hungering for knowledge, he went first to the old-time academy, then to Holliston Seminary, then took a divinity course at the Concord Theological School, now the theological department of Boston University. By the time his studies were finished the year 1849 had arrived, and he was assigned to Oregon to take charge of the Oregon Institute at Salem, the institution of learning—very feeble then—which had been the outgrowth of the mission school among the Indians begun by Rev. Jason Lee, the Methodist missionary, about ten miles north of Salem of to-day, in the year 1834. Just prior to leaving for his new field, Mr. Doane was married, on Sept. 10, 1849, to Miss Matilda Draper, who was just out of a boarding school in Springfield, Vt., and she has proved a most admirable helpmeet in all the strenuous labors of her husband for a half century following. The young couple started on their bridal journey by sea, and arrived at Astoria on Dec. 31, 1849. He remained at Salem for one year in charge of the Institute, which is now Willamette University. The following year Mr. Doane came to Portland and opened a school, and the entire school population of this city, then a struggling village of log huts, and the surrounding region for a radius of four miles, then numbering about one hundred pupils, were in attendance at his school. A year later he began his ministry, his first charge being at Oregon City. Here he formed the acquaintance of Rev. Geo. H. Atkinson, the first Congregational home missionary in Oregon, and their regard for each other grew with advancing years. And now may not we have the right to believe that they are once more united and recounting the scenses and experiences they had during their earthly pilgrimage?

From 1853 until Mr. Doane had passed the fourscore mark, he was a devoted, conscientious, painstaking, vigorous, and most efficient minister of the gospel. His connection—Methodist—honored him in many ways, but in none more so than by sending him as a delegate to the General Conference.

The writer feels it a great privilege to say these feeble words of tribute for these two men, the first of whom is remembered as a frequent guest in his father's house in Illinois in a county adjoining Bureau as long ago as 1849-50-51, and personal acquaintance ever since; and with the second the acquaintance began in a log schoolhouse in Thurston County, Wash., in the year 1857, soon after the close of the Yakima Indian War of 1855-56, when the preacher was presiding elder of the Puget Sound District, all of the present State of Washington being included in the jurisidiction of the Oregon Conference. To have known these men is to have loved them. They now rest from their labors, and their works do follow them.

Portland, May 7, 1905.

TACOMA AND VICINITY.

BY AVONDALE.

Tacoma and vicinity have had a season of spiritual refreshing as the result of the Beiderwolf-Maxwell revival services, which were held simultaneously with the Chapman series in Seattle. This is the third uplift that we have experienced this year. First came Evangelist Gillam with fervent zeal and loving spirit, who labored in our Congregational churches and stirred up our minds by heart-searching addresses, which quickened many slumberers in Zion and was the means of arousing interest among the unconverted within our own spheres of influence. Then came Dr. Koehne, as a knight-templar of the Christian faith, with finely tempered lance dashing himself against the foes of the cross and charging the strongest citadels of unbelief with hosts of invulnerable arguments. He did much to assure the waverer's faith and laid strong foundations for the further work of the Beiderwolf campaign, the two latter being undenominational. Although there were but two workers (Beiderwolf and Maxwell) here and about a dozen in the Chapman campaign at Seattle, the results in proportion are equally good; about six hundred have come forward and made a declaration of faith in Jesus Christ. About 200 of these belong to the "lukewarm" and backslidden classes. A considerable percentage belong to our Sunday-schools, whilst but a small percentage are from the outside or non-church-goers.

Dr. Beiderwolf has a strong and interesting personality. Although a scholarly man, he comes not with earthly wisdom, but with the simplicity of the gospel of Christ. It is soon evident to all who listen to him that, like Paul, he is "determined to know nothing among men, but Jesus Christ and him crucified." His arguments are logical, illustrations and anecdotes apt and terse, whilst his direct appeals are of the Spurgeon and Moody type, hard indeed to escape from. He has much of the Torrey style of putting things, which, no doubt, arises from the fact that they both preach the old orthodoxy, which has a wonderful effect upon the hearts and consciences of men, and proving practical for "the present distress" has caused men like Mr. W. T. Stead to co-operate with such revival work, feeling assured that it must be of God, for "by their fruits ye shall know them."

The mid-week Sabbath was not quite as successful as might have been anticipated, yet the over 60 morning home prayer-meetings, 10 o'clock "good cheer, noon-day theater, church evening service, the night parade into the "underworld" district, in which nearly 3,000 participated, closing with the midnight theater service, will remain indelibly recorded in the memories of those who took part. And it is to be hoped that some of the denizens of the region that borders on the nether-world, will have been aroused by the sweet songs that surged through their darkened windows, or lattices, and that memories of long ago may awaken desires for better things and happier life.

Much of the success attending Dr. Beiderwolf's efforts, as with all evangelists work, is due to being seconded by a man of such excellent qualifications as Mr. Maxwell. He proved a splendid choir leader.

The men's meetings on the Sunday afternoons were, perhaps, the most impressive of all. Dr. Beiderwolf proved himself a master in dealing with men. Most of us think men are hard to get at. Dr. Beiderwolf maintains that they are the easiest proposition, provided that you convince them that you mean business.

The church that put most into the services was the church that got most out of them. But it was largely due to faithful preparation before the work began. For a mile around the church visitations were made by the members of the congregation. Invitations were given, notes taken as to status and tendencies of those visited and watch was kept to see if they were in attendance at the meetings, and if any impressions were manifested sought at once to aid them. Is it to be wondered at that the First M. E. church and not the church where the meetings were held got the largest blessings? Yet when all has been said, the same plaint that was heard after the Oakland meetings is ours, we have only succeeded in fringing the masses of the great unchurched. The Ministerial Alliance at its last meeting expressed gratitude for what had been accomplished, but decided to make larger arrangements for the approaching winter, that the whole city might be shaken from center to circumference. It was the unanimous opinion of members that excellent work had been done this winter and spring, and that the city would not sink back into its old slump, despite the fact that the city officials and the county prosecuting attorney are hand-in-hand with the forces that make for unrighteousness. Puyallup and the other smaller towns around Tacoma have experienced revived interest in religious matters as a result of the meetings both here and in Seattle, and many additions are being made to their churches.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

May 21.

Topic: Growing Up for God. Eph. iv: 11-16.

(Meeting with the Juniors.)

The use of this admonition by the apostle was not intended for children in years when it was written, but children in judgment. He was speaking to those "tossed to and fro and carried about by every wind of doctrine, by the sleight of men." It is to such that he addresses himself, bidding them be no longer such "children," but "speaking the truth in love, grow up in him in all things which is the head, even Christ." The lesson might find needful application in the case of some in our own day and time who have been caught in the web of modern thought, very much of which, when weighed in the balances of permanent truth, will doubtless be found wanting. What is the agnosticism

of our day, the materialism, the secularism, the bald naturalism, the "useful" ethics, but "wind of doctrine," we would not say cruel and crafty, lying in wait to deceive, for doubtless many who thus teach are themselves deceived? What are these all but immature and harmful half truths at best, not of the nature of sound doctrine and therefore not suited to the religion of mature minds? It is to these the apostle is speaking and such he urges to grow up into Christ.

Yet the topic suggests the nurture of the young and their growing up into Christian maturity, into the measure of the stature of Jesus Christ. As the application is to Juniors, undoubtedly the thought is that children should, by wise direction and training, be saved from the condition of the very "sin-sick soul" and led carefully and surely into union with Christ and his church from their earliest years.

This has always been the polity of the Presbyterian Church, and, if the writer is not misinformed, that of Congregationalism as well. The idea is that the promise is "unto you and to your children," and that young children are entitled to the privilege of growing up into the church. The young of Christian parents need not wait until they are full grown and mature and have experienced great pangs of conscience and conviction of sin, but they may come to Christ as children, simply because they love and trust him, and then grow up in love and trust into the fullness of his stature in after years.

Now, this is the privilege of Juniors. They may become Christians now in their tender years, learn to "remember their Creator in the days of their youth," and so escape the evil days when, not having come, they find no pleasure in him. Such is doubtless what the Master meant when he said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Juniors have the opportunity then of growing up for God, as Samuel had when, as but a lad, he was taken by his godly mother, Hannah, to the house of the Lord in Shiloh to minister before Eli. From his very youth, Samuel grew up before God as a child of God, and never knew the time when he was not such. So may boys and girls to-day. They may early claim the place in the church to which their infant baptism entitles them and their privilege to be trained into usefulness in the service of Christ. Children's eyes may be guided to see him that is invisible, and their ears to hear while their tongues are taught, as was Samuel's, to say, "Speak, Lord, for thy servant heareth." What more beautiful to witness than a child's growing into Christian graces, developing in Christian service, advancing with the years almost naturally in a knowledge of the Bible, in usefulness, in purity and piety! The new emphasis upon child nurture is manifestly in accordance with the teachings of Christ and the mind of the Spirit.

It is a startling truth that we can not grow down and up at the same time. If we are not being trained for God, we will decline with Satan, for there is no such thing as standing still. Had Josiah, when called at the end of eight years to become king over Judah, not done what was right in the sight of the Lord and walked in the ways of his father, he would have certainly have been in the ways of Jeroboam, the decadent king of Israel, who made his people to sin. Either must a child grow up like the healthy stalk of the ranch, first the blade, then the ear, then the full corn in the ear, or it will wither and waste away beneath the fiery rays of sin. Ye can not serve both God and mammon. Nor will it do to grow partly toward God and partly toward the world. Annanias and Saphira undertook to live in this way, and found it a failure. Juniors should be wholly minded to serve the Lord. There is such a thing as being associate members of Christian Endeavor Societies, but such are only in the anteroom of full members. Let no Junior be content with such a half relation as that. It is your privilege to come into full membership of the church and devote the whole of a long life to the service of the dear Lord. The purpose of this joint meeting is to bring you in closer touch and fellowship with older Endeavorers, and thus help you along the way.

CONCERNING THE IMMIGRATION OF THE JAPANESE.

It has become more and more evident that the agitation against the Japanese immigrants as Japanese cannot move the American people. Japan is now on the same moral basis with all other civilized nations. To this recognition she has come by education and political progress. There are great laws of progress underlying all true advancement, and these laws cannot be annulled nor reversed by any temporary reactionary spasm of prejudice. The simple facts in the case warrant us in saying that the United States will not violate her treaty with Japan. That treaty guarantees that the Japanese in this country shall be treated by this country as the Americans in Japan are treated by Japan. Not only so, but that America shall treat the Japanese subjects as America treats the subjects of the most favored nations. Whatever laws may be made to exclude the Japanese will apply with equal force to the most favored nations of Europe. Japan is a national member of the civilized world. So long as her policy is as enlightened, humane, patriotic and elevating as that of the other national members of that great brotherhood of civilization, Japan, from the standpoint of Japan, cannot afford to allow any nation in the world to treat her citizens with less consideration than that guaranteed the citizens of the other nations. Japan cannot be a civilized nation and not demand the same rights for her citizens that everywhere is accorded to the citizens of other civilized nations. This brings us to the same conclusion: The Japanese will never be excluded from the United States except by a law which will apply to the same class of citizens of every other civilized nation in the whole civilized world. If the emergency exists or shall arise which shall demand the exclusion of the Japanese, then the Russians must come under the same regulation. The "Outlook," the "Philadelphia Leader," the "New York Tribune," the "San Francisco Call," the "Argonaut," the "Springfield Republican," and many other leading papers in this country recognize the above fundamental principle of international equity.—California Christian Advocate.

The Michigan "Christian Advocate" says: "Both houses of the Nebraska Legislature have passed a bill prohibiting sports on Memorial Day, and Governor Mickey has signed it. Horse racing, base ball games and other sports not permitted on Sunday in the State must not be engaged in on Memorial Day after the bill becomes a law. Penalties for violating the terms of the measure include fines and imprisonment. Good for Nebraska. It is refreshing to see some regard manifested for the fitness of things and the sacredness and significance of such an occasion as Memorial Day. This country has wellnigh gone mad on the amusement idea, and our holy days have become mere holidays, and sport and fun their only use. It is time for the revival of a better observance of our great national days."

Sunday-School Lesson

THE STUDY OF THE SCRIPTURES.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Jesus Before Pilate.

Second Quarter. Lesson VIII.

John xvii: 28-40.

May 21, 1905.

Pilate was a misfit as a procurator of Judea. He was careless of the religious prejudices of the people he was set to govern. The incident of the gilt shields and the mingling of the blood of the Galileans with that of their sacrifices proves it. Another popular appeal to Rome would depose him. Imagine, then, his feelings when the feast being at its height, there appeared at his palace-gate a mob headed by the high priest, and all worked to highest pitch of religious frenzy. It was aggravating, yet fear required that they should not be driven unheard from the judgment-seat. Pilate made his first concession when he placed his judgment-seat outside the hall. The prosecutors of Jesus feared that in the palace there might be some leaven, and they would thus be disqualified from completing the feast of unleaven bread. Court having opened, the judge demanded the substance of the accusation. The answer was that the fact they had brought the accused to the governor was evidence of the aggravated character of his offense. Petty crimes they could punish; capital, Rome only. Ignoring what was said, Pilate bade them take Jesus and punish him according to their law. This brought, as was expected, the humiliating confession that they had lost power to inflict capital punishment. Again, the accusation is demanded, and the reply is that Jesus proclaims himself King. Pilate rises, beckons Jesus to follow him into the judgment hall, and asks him, "Art thou (poor, lone peasant) King of the Jews?" "I am. My realm is truth. My subjects, the lovers of truth." "Truth! What transcendentalism is thus?" A moment later Pilate is announcing the innocence of the accused. It raised a tumult. Pilate sends Jesus to Herod Antipas, then a guest in Jerusalem. Jesus is returned. "What shall I do with Jesus?" asks the jaded governor. Then for the first time ring out the fateful words, "Crucify him!" One more protest. "Why crucify an innocent man? Let me scourge him only." Like a wild sea the vociferation broke about the Gabbatha. Pilate tries to shrive himself by washing his hands. The Jews accept the onus. Pilate as a last appeal brings Jesus out after his scourging and cries: "Behold the man! Is not this suffering enough?" The reply is, "Crucify Him!" Pilate retorts, "Then crucify him, but he is innocent." Another expedient occurs to the vaccilating judge. It is customary to release at this festival a condemned prisoner. "If they choose, he will release Jesus." But they choose Barabbas. Now comes the warning of Pilate's wife. The judge was on the point even now, of acquitting Jesus, when the prosecutor uses the last arrow in his quiver, and cries, "Let this man go, and you are not Caesar's friend." "Behold your King," said Pilate. "We have no king but Caesar," they retort. "Crucify!" "Shall I crucify your King?" "We have no king but Caesar," resounds once more. So ended the long-drawn battle in which the life of Jesus was the stake. Pilate orders him to the cross.

The Teacher's Lantern.

Pilate is a conspicuous type of the time-server. He had no moral earnestness.

Pilate's time-serving brought him small reward. He eked out his official life a few years; but, on the complaint of these very Jews whom he sought to placate by such a sacrifice of honor, he was finally deposed and exiled.

"Art thou King?" How unlikely! So it seemed to the procurator, proud of his power, and inclined to patronize the despised claimant to royalty. Yet Jesus was the real Ruler, though in disguise. Pilate's power, then on the wane, lasted a scant six years longer. Jesus' dominion, ever augmenting, has lasted for twenty centuries, extends from sea to sea, and is owned by three hundred million of the race. David's cradle hymn over the infant Solomon applies better to David's greater Son.

In the ultimate testing of character, the tinsel and trappings of office play no part. The moral qualities of justice, humanity, courage and the like, outweigh crowns, scepters and thrones.

As Jesus is the supreme ethical and spiritual character, the destiny of men is fixed by their attitude toward him. This is not arbitrary, but inheres in the very nature of the case.

Mosaic from Commentaries.

Hall of judgment: A Latin term, denoting the palace of a Roman governor. What accusation? State your case. Not a malefactor—not delivered: What death he should die: Crucifixion being the Roman mode. Art thou the king? Question occasioned by Jews' accusation that he was perverting the nation and calling himself a king. Sayest thou of thyself? Question designed to bring out whether the word king was meant in a political or religious sense. If in former it was a case for Pilate; if in the latter he could take no cognizance. Am I a Jew? "I do not meddle with Jewish questions, but thou art here on a charge, which, though it seems only Jewish, may yet involve treasonable matter." Pilate seeks to determine the relevancy of the charge. Not of this world: My kingdom is such an one as need give thee not the least alarm. Art thou a King? No sarcasm; only surprise and uneasiness. Every one of the truth: A kingdom of souls who have learned to count all things lost for truth. What is truth? Question of questions. When he had said this: As if by putting this question he was getting into interminable inquiries when this business required rather prompt action. He went: Thus missing a noble opportunity for himself. I find: No crime. Will ye therefore? Though convinced of Christ's innocence, Pilate acts as if he were guilty, probably because he was unwilling to run counter to the finding of the Sanhedrim.

If you are feeling blue talk to some one who is much worse off than you and your troubles amount to nothing.

"Make stones thrown at us steps to heaven."

BACK TO CHRIST.

I remember how years and years ago, when I was a student at college, I was summoned home suddenly to stand by the death-bed of my sister, who had been more than sister to me. And there came back to me her words, spoken all those years ago. "Oh," she said, "preach Christ, preach Christ, preach Christ."

I didn't think very much of it, I suppose, then, but today the words come back, and I find nothing else but Christ worth preaching. I feel as I might have felt had I stood upon the Mount of Transfiguration, where Moses and Elias are, where the great philosophers and the great thinkers are; but you remember at the close of it all, Moses had gone, Elias had gone, and there was no man but Jesus only.

So for me the other voices have grown more and more silent with the years. I find that philosophy has less to say to me than once it had. I find that even literature does less for me today than once it did. I begin to understand the word of Paul, "I am determined to know nothing among men but Christ and him crucified."

It is Jesus only: "Jesus only" for the minister to preach, and "Jesus only" for the Christian to live for, and "Jesus only" for the church to make manifest.

And, oh, my brethren, if all this congregation, representing so many churches, will go away today with that purpose, "Back to Christ," then indeed we shall have a revival which will quicken the spiritual life not only of this city, but of this continent and of the whole world.

And are there those here today who have been going away for a long, long time? Won't you come back? Come back this morning. "The Spirit and the bride say, Come, and let him that heareth say, Come." Come back to the one way, where the flowers of happiness are growing. Come back to the one Lord, who has the right to command your spirit. Come back to the one faith, that alone will console you in living and strengthen you in dying.

Brethren, God has brought us here through these days, and God, I trust, has revealed to us new visions of what the church of Christ ought to be. Let us now solemnly sanctify ourselves, and surrender to the only Master who has the right to claim our surrender. "For this is eternal life, to know thee the only true God and Jesus Christ whom he hath sent."—Dr. W. J. Dawson.

The church membership in the United States has increased more rapidly during the last century than the population.

Our Boys and Girls

A BRIGHT WORLD.

Some say this world is a cold, cold world,
But it's always been bright to me,
With its hearthstone fires and warm desires
For the things that are yet to be;
And if I must labor I wait,
And trust in the fields I have sown,
For I know there is truth in the promise of youth—
I shall some day come to my own.

Some say this world is a bad, bad world,
But it's always been good to me,
With its errors there live dear hearts that forgive,
And hope for the things to be.
This world is not old or cold,
This world is not sad nor bad.
If you look to the light, forgetting the night,
And say to your soul, "Be glad!"

A BRAVE LITTLE NEWSBOY.

The following is a sketch full of touching interest of a bit of a ragged newsboy who had lost his mother. In the tenderness of his affection for her, he was determined that he would raise a stone to her memory. His mother and he had kept house together, and they had been all to each other, but now she was taken, and the little fellow's loss was irreparable. But getting a stone was no easy task, for his earnings were small. But love is strong. Going to a cutter's yard, and finding that even the cheapest class of stones were far too much for him, he at length fixed upon a broken shaft of marble, part of the remains of an accident in the yard, and which the proprietor kindly named at such a low figure that it came within his means. There was much yet to be done, but the brave little chap was equal to it. Next day he conveyed the stone away on a little four-wheeled cart, and managed to have it put in position. The narrator, curious to know the last of the stone, visited the cemetery one afternoon, and he thus describes what he saw and learned:

" 'Here it is' said the man in charge: and sure enough, there was our monument, at the head of one of the larger graves. I knew it at once. Just as it was when it left our yard, I was going to say, until I got a little nearer to it and saw what the little chap had done. I tell you, boys, when I saw it there was something blurred my eyes, so's I couldn't read it at first. The little man had tried to keep the lines straight, and evidently thought that capitals would make it look better and bigger, for nearly every letter was a capital. I copied it, and here it is; but you want to see it on the stone to appreciate it:

MY mOTHER
SHEE DiDE LAST WEAK.
SHEE WAS ALL I HAD, SHEE
SED SHEAD Bee WaITING FuR—

And here, boys, the lettering stopped. After a while I went back to the man in charge, and asked him what further he knew of the little fellow who brought the stone.

" 'Not much,' he said, 'not much. Didn't you notice a fresh little grave near the one with the stone? Well, that's where he is. He came here every afternoon for some time, working away at that stone, and one day I missed him, and then for several days. Then the man came out from that church that had buried the mother, and ordered the grave dug by her side. I asked if it was for the little chap. He said it was. He had sold his papers all out one day, and was hurrying along the street out this way. There was a runaway team just about the crossing, and—well—he was run over. He had in his hand when he was picked up an old file, sharpened down to a point, that he did all the lettering with. They said he seemed to be thinking only of that until he died, for he kept saying: "I didn't get it done; but she'll know I meant to finish it, won't she? I'll tell her so, for she'll be waiting for me;" and, boys, he died with those words on his lips.' "

When the men in the cutter's yard heard the story of the boy the next day they clubbed together, got a good stone, inscribed upon it the name of the boy which they succeeded in getting from the superintendent of the Sunday-school which the little newsman attended, and underneath it the touching, expressive words: "He loved his mother" When the stone was put up, the little fellow's Sunday-school mates as well as others were present, and the superintendent, in speaking to them, told them how the little fellow had loved Jesus and tried to please him, and gave utterance to this high encomium:

"Children," said he, "I would rather be that brave, loving little newsboy, and lie there with that on my tombstone, than be king of the world, and not love and respect my mother."

That little newsboy has left a lesson to the world.—New York City Mission Monthly

A DINNER PAIL STORY.

Bessie Jones and Sallie Wattles lived so far from school that every day they took their dinner with them. And such nice dinners, too—snowy bread, spread with sweet, golden butter; toothsome chicken, or beef, or hard-apple or two, sometimes grapes and sometimes strawberries and pickles! Certainly the little girls never lacked for enough to eat, and almost always they ate together.

"I wonder why it is," said Sallie Wattles one noon; "that Kittie Burns always goes off by herself all alone to eat her dinner?"

"It is funny," answered Bessie. "Only yesterday I asked her to eat with us; but she blushed red as a peony, said something I could not understand, and then went on alone, and I thought she was crying after she left me."

"Perhaps she hasn't much to eat," exclaimed Sallie, "and is ashamed."

"Oh! And that makes me remember," said Bessie. "Once last week I saw her stub her toe, and all the dinner fell out of her pail. But there were only a couple of slices of bread, with no butter that I could see."

"That's just it!" said Sallie.

For a moment the little girls lunched away, and then they both spoke at once:

"I say, Bessie"

"I say, Sallie!"

Then they laughed and Bessie said: "I know, Sallie, that you were going to say just what I was—that we'd take some of our fruit to poor Kittie Burns. There she is now by the big elm-tree, and eating alone, as usual."

After hastily brushing up the crumbs and putting away their pails, they ran over by the big tree.

"Oh, Kittie," Sallie exclaimed, here's a red apple, more'n we could eat, and you must help us out with it. And can't you come over Saturday afternoon and go with me to Bessie's?. We'll have such a nice time."

Just then the teacher unexpectedly passed by; and, whether she did it purposely or not I cannot say, but she was humming loud enough for the little girls to hear:

"Little deeds of kindness,
Little words of love,
Make this world of Eden
Like the heaven above."

That noon-hour was the beginning of a new life for Kittie, and wonderfully did she develop under its happy influence. And the widowed mother sung many a song when by herself because of what Sallie and Bessie had done for her little fatherless girl.—Chas. H. Dorris, in General Thoughts.

When a Scots schoolmaster entered the temple of learning, one morning, he read on the blackboard the touching legend: "Our teacher is a donkey." The pupils expected there would be a combined cyclone and earthquake; but the master contented himself with adding the word "driver" to the legend.

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He thought he had a right to smoke and chew tobacco and drink liquor and be as boorish and brutal to his family as he chose regardless of the effect on them. Surely such a man needs regenerating to be fit to live with anybody.—Word and Work.